1:Du Bois E-5 (1938-1939) 1944
OF5 Alor OF5

556 my affinal kin and I shall give you this pig.' So his lineal kin would pay
426 his bride-price for him."

183 In discussing this conversation later, Fantan remarked, "Yes, a man here says he is rich, but all he does is to go around and cheat people. He pulls in their gongs and mokos and promises to pay for them when other debts of his are settled, but he only deceives us. People thought my kinsman Lanmani was poor because he did not have a lot of outstanding debts."

556 Supporting this type of personal expression of dissatisfaction and
782 difficulty with financial affairs is another more formalized expression. Any large accumulation of gongs and mokos, such as the one described for the tumukun's feast, is considered dangerous. Young children are chased away from it, and adults must be protected by throwing away one of the pieces of smaller value to the wealth-bringing spirits. The piece is tossed by the owner into the brush, where boys and young men fight for it. This is another permitted opportunity for aggression in relation to wealth. Should this precaution or some similar magical one
[753] be omitted, the owner of the wealth will fall sick and die within a day.

The danger associated with excessive wealth is present also when a rice crop is unusually large, when a carabao is slaughtered, or when many wild pigs have been shot on the communal hunt at the end of the dry season. Again, illness can be avoided only by throwing away a small
[769] part as a sacrifice, the essence of which goes to personal or ancestral spirits who may be offended, and the substance of which is fought over by the younger and less dignified males.

CONCLUSIONS

556 Obviously from the foregoing, status depends primarily on wealth,
156 but neither of these is any more secure or confidence-inspiring for the individual than were his human relationships in childhood. Status and finance on the institutional side reflect and reinforce the uncertainties involved in trusting other people; yet certain aspects of the culture reveal the need for their good will. Just as there are many positive factors in child training, so also on the institutional side there are a variety of constructive aspects within the total framework. There are the many
152 recognized avenues for expressing and draining off the very hostilities
556 engendered by the culture that tend both expressively and repressively to maintain social cohesiveness. There is always the hope and the search for desired goals, whether the goal be the nurturing mother-provider or the status-wealth hyphenation. There are always devices for forging through to such goals if one is a sufficiently self-contained and ruthless